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THE ANTIQUITY OF THE Protestant Religion: WITH AN ANSWER TO Mr. *Sclater's* REASONS, AND THE COLLECTIONS Made by the Author of the Pamphlet ENTITLED NUBES TESTIUM

In a Letter to a Person of Quality.

The First Part.

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IMPRIMATUR.

Hen. Maurice R^mo. P. D.
Wilhelmo Archiepiſcopo.
Cant. à Sacris.

Dec. 13. 1686.

ERRATA.

PAge 15. l. 6. for *Aeneus* read *Æneas*, in the Margint *Ecclesio*, p. 22. l. 14. f. *Canon* r. *Canons*, p. 31. l. 20. f. *where* r. *were*, p. 41. l. 7. f. *moduling* r. *modelling*, p. 59. l. 11. f. *Contro-ſie* r. *Controverſie*.

THE ANTIQUITY OF THE PROTESTANT RELIGION;

With an Anſwer to Mr. *Sclaters* Reaſons, and the Collections made by the Author of the Pamphlet entitled *Nubes Teſtium.*

SIR,

WHEN I receiv'd your Letter, I did at firſt a little wonder, that ſuch a knowing perſon ſhould deſire me to give a plain and particular proof of that Point which we Proteſtants do ſtand upon, that our Religion was *Anciently* and *Generally* profeſt in the Chriſtian World, *before* the Reformation. For the matter ſeems ſo clear to thoſe who converſe with Books, and will not ſuffer themſelves to be govern'd by partiality of judgment, that we may well be amazed at the great confidence of the

Divines in the Church of *Rome*, who would fain perſwade you to believe the contrary; whether out of a deſign, or by means of their violent Paſſions and prejudices, I will not ſay.

It is indeed taken for granted by people on that ſide, that at the Reformation their *C*hurch was the *only C*atholick *C*hurch in the World; and that their Faith was undoubtedly True and Primitive in all its particulars; becauſe otherwiſe the *C*hurch (as they conceive) muſt have *failed*; and the Promiſes of God, touching his preſerving and aſſiſting his *C*hurch to the Worlds end, muſt have come to *nothing*. Upon which falſe ſuppoſitions they run away at all rates with many ſtrange notions of *Us*, and of the *Reformation*, believing and giving it out, that we forſook the True *C*hurch which was entitled to Gods Patronage and Guardianſhip, and did ſet up a new Religion which no good *C*hriſtians ever own'd; and therefore that we muſt needs be in a miſerable and loſt condition.

Seeing then the difference between us is ſo wide, either *They* or *We* muſt neceſſarily be

be under a very great miſtake: And therefore in compliance with your commands I ſhall indeavour to ſatisfie you, that the miſtake lies not on our ſide; eſpecially, ſince the Author of the *Nubes Teſtium*, and Mr. *Sclater* in his *Conſenſus veterum*, have taken ſo much pains to poſſeſs the World with a Notion to the contrary.

In the proſecution of this matter I ſhall,

1. Firſt, take as ſhort and as particular a view as I can, of the State of Chriſtianity, from the Primitive times to the Reformation; and ſhew you how the Doctrines, we profeſs, were generally profeſt and own'd from Age to Age, in thoſe Churches which are nearer home.

2. That at the Reformation and before, the Faith of thoſe Churches, which are more Remote and diſtant from Us, was the ſame with Ours, in moſt of thoſe material points which lie now under debate. And when theſe Two things are cleared, ſeveral inferences will eaſily follow, which will abundantly ſerve to juſtifie Our Reformation, and to diſcharge the Proteſtant Religion from thoſe Imputations, which are commonly but unjuſtly caſt upon it.

1. First, let us look into the condition of Religion from the Primitive Ages to the time of the Reformation; and see, if those Doctrines, which we Protestants profess, were not profest and own'd from Age to Age, before ever the Name of Protestant became a characteristical note of Distinction. And for the clearing of this, I think it too tedious to gather up *Sentences*, and ends of *Sayings* out of the Ancients, as Mr. *Sclater*, and the Author of the *Nubes Testium* have endeavour'd to do. For they know well, that we have a *Catalogus Testium*, to which their *Nubes* is but as it were of a *Hands breadth*. And besides the *latter* of these doth ingenuously confess, *That many things in the Ancient Fathers are Obscure; that their Names have been prefixt to Books, of which they were never the Authors; and that additions have been made to some of their writings; besides the divers mistakes of Transcribers in the publishing of their Works.* Preface pag. 3.

The most effectual way therefore will be to observe the Doctrines of the Ancients in their *Disputations* and *Controversies* with the Adversaries of the Truth, and that

that, either when they purpoſely wrote againſt ſome known Error, and generally uſed the ſame arguments, as ſo many *Received* Principles; or when they met together in *Councils* to ſettle matters by publick *Canons* and *Definitions*. Theſe obſervations will more readily, and more certainly help us to underſtand the ſenſe of the Ancient Church, than our having recourſe to this or that paſſage in particular Authors. So that if it be made appear, that our Religion is agreeable to that which the Ancients did in their *Diſputations* and *Aſſemblies* maintain, as the Primitive Faith, you need not enquire further for your ſatisfaction, nor trouble your ſelf with Heaps of quotations out of *ſingle* Authors; unleſs you have a mind to gratifie your *Curioſity*, and for that you may conſult Biſhop *Taylors Diſſwaſive*, or Biſhop *Mortons Appeal*, or Biſhop *Uſhers Anſwer to the Jeſuites challenge*; which the Writers in this Age would do well to try if they can Anſwer.

But to go to our buſineſs: It is notorious, that the firſt great Controverſies in the Church were about the *Common* Doctrines

ctrines of Christianity; a great many Hereticks for divers Ages, from *Simon Magus* downward to Pope *Honorius*, and the rest of the *Monothelites*, violently opposing, some the Reality of *Christs Humane* Nature; some his *Divinity*, some, the *Distinction* between his two Natures; some, the Divinity of the *Holy Ghost*, as a distinct *Person* from the Father and the Son, and the like general Principles which the Christian Church held. Against these Seducers, not only Books were written by the Primitive Fathers severally, but divers *Councils* were called; the first a *Local* Synod at *Antioch* against *Paulus Samosatenus*, who taught that our Saviour was a meer *Man*. After this, Six general Councils met: The First at *Nice* against *Arius*, for asserting that Christ Jesus was a *Creature:* The Second at *Constantinople* against the *Eunomians* and *Sabellians*, and the rest that affirm'd the Holy Ghost to be a Creature too: the Third at *Ephesus* against *Nestorius* for reviving the Arian Heresie: The Fourth at *Chalcedon* against *Eutyches*, who *own'd* the Divine and Humane Nature too, yet taught that upon the *Union* of them, both were

mixt,

mixt, *Absorpt* and *Transubstantiated* into *One*: The Fifth at *Constantinople* again, to stifle a fresh the *Nestorian* Blasphemy: and the Sixth there *also* against Pope *Honorius*, and his Associates, who own'd, as but one *Nature* (as *Eutyches* did) so but one *Will* neither.

Now what was the business of all these zealous Fathers, but to confirm the *Apostles Creed*, which had been handed, down to them from the beginning? They look't upon it to contain all things necessary to be believed; they reckoned it the *saving*, and the *Only* short Rule of Faith; the Faith that is *Immovable* (as *Ignatius* the Martyr call'd it;) the *unmovable* and *Irreformable* Faith (as *Tertullian*;) the *Perfect* Faith, that *unites all Churches throughout the whole World into one body* (as *Irenæus* thought;) the *Right Catholick* Faith (as *Athanasius* and the rest of the Ancients did esteem it.) This was the reason, why they were so very industrious and careful to keep the common Creed inviolable: So that, as *Justinain* the Emperor tells us, the Fathers of the Council at *Chalcedon*, anathematiz'd all those that *had* delivered,

Ignat. Ep. ad Smyr. Tertul. de veland. verg. Iren. l. 1. c. 3.

Super hæc autem iidem in Chalcedone *sancti Patres anathematizaverunt eos qui aliud Symbolum, tradiderunt aut tradunt, præter hoc quod expositum est a trecentis decem & octo sanctis Patribus, & explanatum a centum quinquaginta sanctis Patribus.* Justinian. *in Quinta Synodi* Collat. *prima*, Concil Tom. 4. part. 2. pag. 47. Edit Bin.

vered, or *do* deliver any other Symbol, beſides that Creed of the Apoſtles, which was explained by the two firſt general Councils, that at *Nice*, of 318 Fathers; and the next at *Conſtantinople* conſiſting of an hundred and fifty.

I know not what the Men of *Trent* thought of this heavy Anathema, when they *Added* to the Ancient Creed a great many *New* Articles of their *own*, as equally *Neceſſary* to Salvation. But by this, Sir, you may ſee that the *Apoſtles Symbol*, as it was explicated in the firſt General Councils, was that and that only, which the Primitive Fathers ſo zealouſly contended to maintain; which you cannot conceive, why it ſhould have been, had not they concluded it to be a *Perfect* Summary. And this I note, not only to ſhew their great and moſt unreaſonable *uncharitableneſs*, who condemn all that ſtick to this Primitive Creed only: But moreover to vindicate our ſelves, who own and teach the very *ſame* Articles of Faith, and neceſſary principles of Chriſtianity, which was the only thing contended for by the old Catholick *Fathers*. Upon which account

count *we* are no more Hereticks, than *They* were, our Creed being the very ſame with Theirs: So that there can be no colour of Reaſon for any to *forſake* our Communion, as if our Faith were unſound or *Defective*; or to be *diſſatisfied* in their minds, as if there were any danger of their Happineſs, if they be but careful to *adorn* this Faith with a ſutable converſation.

And hence I cannot but look upon it, as a ſtrange piece of weakneſs (at leaſt) in the Divines of that party, that they are ſo groſly *miſtaken* in their notion of of the Catholick Faith. For they quite over-look the *Common Creed*, as if that were not *it*, (whereas in Truth, that *alone* is the Catholick Faith;) and give that Title to the *Trent-confeſſion*, which is the *Roman* Faith only; and yet whoever denieth any part of that Confeſsion, though he owns the Apoſtles Symbol, muſt be hooted at preſently as an *Heretick*.

Nor can it be thought any leſs than ſtrange Inconſideration in Mr. *Sclater*, that he ſhould leave our Church for that of *Rome*, upon an Idea he hath formed in his own fancy of that Churches *Unity* in the Faith.

For is not *our* Church in most perfect *Unity* as to the Christian Faith? Were the Apostles Creed profest only in the *Roman* Church, we might all go thither. But is not *our* Faith the same with *Hers*, in those points wherein 'tis truly *Primitive* and *Catholick*? If Mr. *Sclater* can shew us, wherein we contradict any of those principles of Christianity, which so many Ancient Councils confirm'd as the *One Catholick* Faith, we will not blame him for thinking, that we have broken the Unity thereof. But we are so far from offering *an hundred Faiths* (as he unworthily insinuates) that we teach but *One*, and the same, which is *Common* to all the Churches in the World. Therefore his little quotations out of *Ignatius*, *Cyprian*, and the supposititious *Clemens Romanus*, are nothing at all to his purpose. But his Allegation out of *Irenæus* (*pag.* 8) is grosly *impertinent*. For *Irenæus* evidently speaks of the *Apostles Creed*, and of that *alone*. Pray consult the place, and see if *Irenæus* doth not expressly and distinctly repeat the substance of that Confession, the Articles whereof we repeat daily in our Churches:

Page. 5.

Churches; and then he presently *subjoyns*, in the very next Chapter, *This Doctrine and Faith the Church keeps with all care, as if she dwelt in one House, although she be disseminated over the whole World. Her Faith is agreeable to these Doctrines, as if she had one Soul, and one and the same Heart. These Articles she doth consonantly preach, teach and deliver as if she had but one mouth. For though there be different Languages, yet the Faith delivered is one and the same. Neither do the Churches in* Germany *believe or teach any other Faith, nor do those Churches in* Spain, *nor those in* France, *nor those in the East, nor those in* Egypt, *nor those in* Lybia, *nor those in the middle parts of the* World: *But as the Sun is one the same in the whole World, so the Doctrine of Truth every where shines, and enlightens all men that are willing to come to the knowledge of the Truth*: He adds too (which Mr. *Sclater* disingenuously conceals) *that none of the Governours of the Church, though never such able men, do teach any other Doctrines than these (for no man is above his Master) nor doth the weakest diminish the Faith delivered: But the Creed*

being one and the ſame, the greateſt man doth not add more, no doth the meaneſt man believe leſs.

And now Sir, what is all this for the advantage of the preſent *Roman* Faith, which is *ſuperadded* to the Apoſtles Symbol? This paſſage is ſo far from *countenancing*, that it utterly *condemns* that Addition. Or what is all this againſt *Us*, who believe & teach that very *ſame* Faith which all Chriſtian Churches did adhere to in *Irenæus* time? Or what encouragement is all this for any man to leave our Communion, as if we had violated the *Unity* of the *Faith*? The truth is, *Irenæus* & the reſt of the Ancients ſaid (as we do) that Chriſt hath but *one Catholick* Church on Earth; that all Churches make up this Catholick Church; that they are all united in one by one common *Faith*, and that the Apoſtles *Creed*, is that one and *only* Faith. Now this Faith is uniformly believed by us; and therefore Mr. *Sclater* needed not to ſay (as he doth *pag.* 10.) *What would I have once given to have found ſuch Unity among Proteſtants?* Let him but give us our *Due*, and we deſire no more, and this he cannot deny without denying

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us our due, that in *England, Scotland, Denmark, Sweedland, Geneva, Zurick,* &c. *we have one common Creed,* and the ſame which *United all Local* Churches into one *Catholick* Church, in the Days *of Old.* But though we *Proteſtants* are United into one *Faith,* yet becauſe we are not United under one *Pope* (no more than the *Primitive* Churches were) Mr. *Sclater* leaves us. A very ſtout Reaſon! If yet that be one of the *True* Reaſons: But by what we have ſeen of his Reaſons yet, we have ſome cauſe to believe, he hath ſome other reaſons that are ſtronger than this; ſome *Reſerv'd Reaſons,* among thoſe which he calls (*Pag.* 5.) his *Reſerv'd Principles.*

But to let Mr. *Sclater* go at preſent, till we meet him again. The Author of the *Nubes Teſtium* would perſwade you to think, that in thoſe *By*-opinions wherein we differ from the *Roman* Church, the *Primitive* Fathers are on their ſide.

For the clearing therefore of this Matter, I ſhall take a very ſhort courſe; by giving you an Hiſtorical account of the Series of Affairs from the *Primitive* Ages, as *Controverſies* about theſe *Points* did happen to ariſe: *And* by this account you

you will eaſily diſcern, that our Opinions are the *moſt Ancient* and *Catholick Opinions.*

After the Catholick Faith had been confirm'd, and the Controverſie with *Arius* determin'd at the *Nicene* Council about *Anno* 325. another Controverſie aroſe about Primacy, ſome Biſhops of *Rome* pretending to Supream Authority, and Univerſal Juriſdiction over the reſt. But this was clearly an Innovation: for an *Ancient Canon* had been provided (which was the Churches Rule, during the Reigns of Heathen Princes) *That the Biſhops of every Country ſhould ſubmit to him that was their Primate, and own him for their Head, and do nothing (of Moment) without his Approbation.* By which Canon the Primacy was fixt in the Archbiſhop of every Province, and all Metropolitans throughout the World, ſtood upon the ſame Level, and had the ſame Supream Authority in their Reſpective Juriſdictions and Countries. You cannot but ſmile to ſee what a Marginal Note there is upon this Canon in *Binius*'s Edition of it: *The Juriſdiction of Biſhops (except the* Roman *Biſhops) is Circumſcribed within certain and determinate Limits.* But there is not the

Τὸν ἐπισκόπους ἑκάστου ἔθνους εἰδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, &c. Can. Apoſtol. 34.

Juriſdictio Epiſcoporum, praterquam Romani, certis & finitis limitibus circumſcripta eſt.

the leaſt ground or colour for that *exception:* the continual practice of the Church in thoſe times ſhews it to be a *forced* Interpretation of the Canon; for the Juriſdiction of the *Roman* Biſhops was *limited*, as all the others was; ſo that *Aeneus Sylvius* (afterwards *Pope Pius* the ſecond) ingenuouſly confeſt, that *before the* Nicene *Council, little reſpect was had to the Church of* Rome.

Nor did the *Nicene Council* give the *Roman* Biſhops any Title to their pretended *Primacy*. For in the ſixth Canon of that Council the Fathers decreed, that *the Ancient Cuſtomes ſhould hold; that the Biſhop of* Alexandria *ſhould have power over them who were in* Egypt, Lybia, *and* Pentapolis; *becauſe this was likewiſe the cuſtome for the Biſhop of* Rome. *Alſo that* Antioch *and other Provinces ſhould have the ſame Priviledges preſerv'd to their Churches.* Whence it appears, that in thoſe times the Juriſdiction of the *Roman Patriarch* was *limited* and *bounded*; and that to the *Suburbicary* Churches in *Italy* (as *Ruffinus* rightly underſtood that Canon.) 2. That other *Provinces* had the *ſame* equal priviledges within

Τα αρχαια εθη κρατειτω, &c.

within themſelves, that the *Roman* Church had. 3. That thoſe priviledges were every where founded on ancient *Cuſtomes*. 4. That thoſe Cuſtomes ſhould ſtill *continue* in force.

But all this could not bound the Ambition of ſome Biſhops of *Rome*, who endeavour'd and hoped to *enlarge* their Juriſdiction by the great Intereſt they had in the (now Chriſtian) Emperors, who expreſt much tenderneſs to the Church in lieu of thoſe hardſhips ſhe had endured in times of Perſecution; and thought it no little *Piety*, out of Veneration to the Memories of St. *Peter* and St. *Paul*, to be kind to their Succeſſors: and this was one thing that by degrees brought the Church of *Rome* into great requeſt. Beſides, Schiſmaticks and Hereticks who lay under Church-cenſures, were wont to *appeal* to the Emperor for redreſs, as the Donatiſts did to *Conſtantine* in the Pontificate of *Melchiades*. The Emperor thinking it proper for him to commit the cogniſance of Church Cauſes into the hands of Churchmen, did uſe to depute and delegate the Biſhop of his own See, with ſome more of the

the *C*lergy, to examine the matters. And as this gave encouragement to Factious men, ever and anon to have recourſe to the *C*hurch of *Rome*, ſo it gave encouragement alſo to the Biſhops of *Rome* to *incroach* upon the Priviledges of *other C*ountries, where ſuch cauſes ſhould regularly have been heard and determin'd in publick Synods. Yet it is obſervable, that for a long Tract of time, the *Biſhops* of *Rome* never attempted to execute their *uſurped* power, but ſtill they met with great *Oppoſition* from thoſe who aſſerted their own Canonical *Priviledges* and *Rights:* Thus when *Julius* endeavoured to interpoſe in the caſe of *Athanaſius*, who had been unjuſtly condemned by the Oriental *Biſhops* in the Synods of *Tyre* and *Antioch*, though *Julius* pretended only, that 'twas not Canonically done, but that himſelf and other *Biſhops* ought to have been intereſſed too in an affair of that High nature; yet *Julius* his *appearing* in this cauſe put the Oriental *Biſhops* into a rage, as you may ſee by his letter to them; wherein he takes notice of their *Paſſion* and oppoſition; and confeſſes, that they *charged him with kind-*

Council. Tom. 1. pag. 391.

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Quinam dicendi sunt flammam discordiæ accendisse; si quidem id nobis in vestris literis objicitis? Jul. Ep.

Verè parem eundemq; honorem in omnibus Episcopatibus censetis esse, nec ex magnitudine civitatum (ut vos Scribitis) honorem ejus rei crescere arbitramini. Id. ibid.

ling a flame of Discord; and that they were positive in their Opinion, that in all Bishopricks the Honour was really equal and the same, and that the Honour (much less the Power of a See) did not increase by the greatness of Cities. This was point blank to stop the growth of the Pope of *Romes* power as a meer Usurpation upon the Authority and Rights of other *Bishops*, when yet all that *Julius* seems to have contended for, was that *Athanasius* his case might be *re-considered* in a general Council, wherein he himself and other Western *Bishops* might be concern'd.

But when *Innocent* the first made a tryal of *his* skill upon the *African* Churches, by occasion (as 'tis thought) of an Appeal made to him by *Cælestius* the *Pelagian* Heretick, who had been condemn'd at home in *Africa*; the *Africans* to maintain their own Priviledges, and the Canons of the Catholick Church decreed at the *Milevitan* Council, that *when Presbyters, Deacons, or other inferiour Clergy-men did appeal from their own Bishops, some neighbouring Bishops should hear the cause: and if they appealed from them too, they should not appeal, but*

Concil. Milevit. cap. 22.

but to the African *Councils, or to the Primates of their own Provinces. But whoſoever ſhould appeal beyond the Sea, ſhould not be receiv'd into Communion by any in* Africa. Which decree, though it ſpeaks particularly of Presbyters and Deacons, yet it reacheth *Biſhops* alſo; as is clear from the 31. Canon of the *Carthaginian* Council (Three years after this) that *the ſame thing againſt Appeals beyond the Sea, had been often decreed concerning Biſhops too.* And this cuts off the common ſubterfuge of the *Romaniſts*, who are wont to pretend, that the *Milevitan* Canon concern'd the *inferiour* Clergy onely; as if the Pope had not power of Juriſdiction over Presbyters and Deacons too, if he had any over *Biſhops*, eſpecially if he hath it (as they ſay) by *Divine Right.*

Ὡς καὶ περὶ ἐπισκόπων πολλάκις ὥρισται. Can. Carth. c. 31.

Notwithſtanding all this, the Succeſſors of *Innocent*, (*Zozimus*, *Boniface* and *Cæleſtine*) pretended ſtill ſucceſſively to this claim of Juriſdiction in the *African* Churches: whereby you may ſee, what an ill uſe they made of that favour, which the Emperours ſhew'd ſome of their Predeceſſors; for now inſtead of being the Em-

perors *Delegates*, or their Neighbours, friendly *Arbitrators*, they pretended to be the most rightful *Judges* of foreign causes.

During the time of the Three forementioned Popes, the great case about Appeals to *Rome* was depending in *Africa*; and for the determining of the Controversie, the *Carthaginian* Council was called, consisting of 217 Fathers, whereof St. *Austin* was one, *Anno* 419. The Pope grounded his claim of Jurisdiction upon a *pretended* Canon of the *Nicene* Council: to which the *Africans* answered, *They knew nothing of any such Canon, nor could find any thing to that effect in those Copies they had of the Acts of that Council.* But being not willing either to make a Rupture in the Church, or to lose their own Priviledges, they *condescended* to let the matter *rest*, till they could procure the most Authentick Copies of the *Nicene* Canons. For which purpose they dispatcht away Messengers to *Constantinople*, to *Antioch*, and to *Alexandria*, supposing it impossible for them to miss of the True Copies in those Churches. No sooner did they receive those Copies, but presently they found how

how they had been *impoſed* upon by the *Biſhops* of *Rome*, for their whole pretence was a *Forgery*: Whereupon they *confirm'd* and *inlarged* the former *Milevitan* Decree, againſt *any* Clergy-man's appealing to the See of *Rome*; and to juſtifie their Acts, they ſent a Synodical Epiſtle to Pope *Cæleſtine*; wherein they call thoſe Appeals, *Improba Refugia*, *Wicked Refuges*; they pleaded, *That no Councils had ever taken away the Ancient Rights of the* African *Churches, but that the Council at* Nice *had left, not Presbyters onely, but all Biſhops alſo, to the Judgment of their own Metropolitans*; they ſhew'd the *Reaſonableneſs* of this Decree, it being impoſſible for any man *to be tryed ſo fairly as at home, where every man was known, and Witneſſes were ready at hand.* For all this they referred themſelves to the *Nicene* Canons, the *True* Copies whereof they had now *received*; and in the End they *chid* his Holineſs for his *Uſurpation*; earneſtly exhorted him, *neither to encourage ſuch Appellants to him, nor to ſend any Legates abroad in ſuch caſes, leſt it ſhould be a means of bringing (as they call it) the ſwelling Pride of the World into the Church of Chriſt.*

Ne fumoſum typhum Seculi in Eccleſiam Chriſti, videamur in dicere. Vide Concil. Carthagin. Can. 31. Epiſt. Synodicam in fine Cannum; Concil. Tom. 1. pag. 757.

This

This manifeſtly ſhews on our ſide, that the *Biſhop* of *Romes* pretence to a Primacy over the whole Chriſtian World is an *Innovation*, and *incroachment* upon the juſt Liberties and Canonical Priviledges of all other Churches. And before I go on, I cannot but note it as great Weakneſs and Ignorance (for I am loath to call it a *Fraud*) in Mr. *Sclater*; who, to ſupport the *Univerſal* Paſtourſhip of that *Italian* Prelate (to whoſe *Foreign* power he hath ſubjected *himſelf* contrary to his Oaths of *Supremacy* and *Allegiance* too) cites the Canon of the *Nicene* Council, and for the
Pag. 12. *Authority* of them ſends us to a pretended Epiſtle of *Athanaſius ad Marcum*. You may obſerve, that the *Author* of the *Nubes Teſtium* was *Wiſer* than to quote either thoſe *Canons*, or that Epiſtle; becauſe there is no *Canon* to that purpoſe among the Acts of the *Nicene* Fathers, nor was ever ſuch a Canon pretended, but what was *Forged* and *Suppoſititious*. And as for the Epiſtle *ad Marcum* which goes under the name of *Athanaſius*; the *Learned* men in the *Church* of *Rome* have been *aſhamed* long ago to own its Authority, knowing it to be a *Spurious* piece.

Ba-

Baronius and *Poſſevine* both reject that E-Epiſtle; and ſo doth *Bellarmine*, and the Abbreviator of *Baronius*, *Henricus Spondanus*, rejects the Epiſtle and *C*anons both, though Mr. *Slater* is pleaſed to lay ſuch ſtreſs upon them. Tis pity, that when he had thoughts of writing his Reaſons, he did not conſult ſome knowing Friend, what Authors he ſhould uſe, and what Books were *Genuine*, and what *Spurious*; for when he quoted that Epiſtle *ad Marcum*, and call'd it *Athanaſius* his, he might as well have quoted the Narrative of *Titus Oates*, and called it the Hiſtory of *Titus Livius*.

Bellarm. de Rom. Pontif. Lib. 2. *c.* 15. *Spondan. ad. Anno.* 325. *Num.* 42.

But to go on to our Buſineſs: Soon after theſe tranſactions in *Africa*, a General *C*ouncil of 200 Fathers was held at *Epheſus*, and there it was decreed again, *That no Biſhop ſhould invade anothers Province, but that every Metropolitan ſhould retain his due power, and every Province ſhould have its Ancient Rights and Priviledges preſerved.* Of which Decree they expreſly gave Three reaſons. 1. Leſt the *C*anons of the *C*hurch ſhould be tranſgreſt. 2. Leſt the *C*hurches of *C*hriſt ſhould unawares loſe their Liberty. 3. Leſt the *Pride of Secular Power* ſhould be brought

Can. 8.

brought into the Church; which was the very Reaſon and Expreſſion the *Africans* had uſed a little before againſt the incroachments of Pope *Cæleſtine*.

About Twenty years after this, a *New* Scene of Affairs appear'd, which is well worth your Obſervation. A great Synod of 630 Fathers met at *Chalcedon*: and there, notwithſtanding the Oppoſition of the Popes Legates, they confirm'd the Canons that had been made at the Council of *Conſtantinople*, and gave the Biſhop of *Conſtantinople, equal Honours and Priviledges with the Biſhop of Rome*; meaning, not any Supremacy of *Power* or *Juriſdiction*, but an Honourable *Precedency* for *Order* ſake. The Reaſon of this was, becauſe the Imperial *Seat* was now removed to *Conſtantinople*: It was called, *New Rome*, and enjoyed the ſame civil Priviledges that the *Old* did: and becauſe an Honourable Precedency had been given to the Biſhop of *Old Rome* (not upon any pretence of a *Divine right* he had to it, but out of reſpect to the *Imperial City*, as the Fathers at *Chalceaon* plainly *declared*) therefore they thought it reaſonable, that the like Honourable precedency

Vide Con. Conſtantinop. Can. 2: & 3. Item *Concil. Chalced. Can. 28.*

ſhould be granted to the Biſhop of *New Rome* alſo. Upon this there were ſtrait very ſtrong fears in *Italy*, that in a little time the *Power* would go along with the *Honour*; and that the Biſhop of *Conſtantinople* would carry away that Univerſal Supremacy and Juriſdiction, which ſome Biſhops of *Rome* had hitherto contended for. Now 'tis very Uſeful and Pleaſant to obſerve what a ſtrange *Change* this preſently wrought. For as *other* Chruches had hitherto beſtirred themſelves againſt the pretences of the Church of *Rome*, ſo now the very Church of *Rome* beſtirred her ſelf againſt the pretences of the Church of *Conſtantinople*, and with the ſame Arguments: Now the Note was *alter'd* on a ſudden, and even the Biſhops of *Rome* were vehemently ſet againſt *Pride* and *Ambition*. They urg'd our Saviours precepts of *Humility*, and eſpecially in *Biſhops:* They inſiſted upon the *Priviledges* of all Chriſtian Churches; they ſtood ſtifly for the *Canons*, eſpecially for thoſe of the *Nicene* Council (though ſome of their Predeceſſors had broken them.) So that could Authority alone for ever baffle the claim of Univerſal Paſtour-

ſhip, we need uſe onely the Authority of Three Biſhops of *Rome*, that in their turns undertook the Quarel with the *Conſtantinopolitans*.

Firſt Pope *Leo* engaged in it with all imaginable Zeal. He wrote to *Anatolius* himſelf, the then Biſhop of *Conſtantinople*; rebuked him for his Inſolence and Ambition; pleaded the Canons againſt him; *vindicated* the Priviledges of all Primates; told him that every Primate *ſhould keep within his own bounds, without invading the Rights of others*, and what not? He wrote likewiſe to *Marcian* the Emperor, complaining heavily of *Anatolius for breaking the Churches peace, for violating the Decrees of the Council of* Nice, and the like; and therefore deſired the Emperor to pull his Pride down. He wrote too to the Empreſs *Pulcheria*, accuſing *Anatolius* to *Her* alſo, and begging her aſsiſtance againſt him. He wrote to the very Synod at *Chalcedon*, and told them (though they cared not for it) that he would not look upon their Acts, as to *Anatolius*, to be valid. Beſides all this, he wrote alſo to the Biſhop of *Antioch*, deſiring him likewiſe to be a Party,

Vid. Ep. Leonis *ad* Anatol. *&* *ad* Marcian. *&* *ad* Pulcher. *&* *ad Syn.* Chalced. *ex. in* Binii *Concil. Tom.* 2.

Party, and to engage the rest of the Oriental Bishops against *Anatolius*: but I do not find that they would be concern'd, because 'twas onely an *Honourary* matter which was granted to the *Constantinopolitan* See, being now the *Imperial Seat*; and they could not but understand what was the bottom of *Leo*'s grudge.

Above an Hundred years after this, it seems a Synod at *Constantinople* gave *John*, the Bishop of that place, the Title of *Oecumenical* or *Universal* Bishop. Indeed the thing was evil, and it had grown to an Head by degrees; like a noxious *Humour*, that first *gathers*, then *Suppurates*, and at last comes to plain *Impostumation*. And now *another* Pope appear'd in the Controversie, *Pelagius* the 2d. He inveigh'd bitterly against *John*; and in a Letter to him charged him, with the most severe rebukes, *to forbear that Rash, Proud*, and *Superstitious Title* (as he called it.) And in an Epistle to the Synod that had granted it, he dealt very roundly with them, condemning the Title as *a Devilish Usurpation*; as *injurious to the Honour of all Patriarchs, and to the power of all Bishops, and as that*

Vide Gregor. *lib.* 4. *Ep.* 38. *& lib.* 7. *Ep* 71. *item Epist.* Pelagii *ad Synod. in* Binii *Concil. Tom.* 2. *Par.* 2. *pag.* 257. B. Gratian. *decret. Pag.* 303.

which violated the Nicene *Canons, and would bring the Members of Christ into Slavery:* In which particular Pope *Pelagius* was too much a Prophet.

Pelagius dying, the quarrel was left in the hands of his Succeſſor, *Gregory* the Great. Now he tells us, that this *New* Title, which *John* of *Conſtantinople* had Uſurped, *Scandaliz'd all men; that all the Biſhops were inraged at it, and all their Mouths were opened againſt it*; that the *Univerſal Church was diſquieted about it*; that the *peace of the Church was broken, and that the whole Church was rent in pieces by the Scandal it had given.* Such great and ſtrong oppoſition did that *Arrogant* name preſently meet with: and yet the Title of Univerſal *Biſhop* was in thoſe a Title of *Dignity* onely, without any *Power* of Univerſal *Juriſdiction*: It was nothing in compariſon of that which ſome have uſurped a claim to *Since.* And if a vain *Name* made ſuch work in that Age, 'tis paſt imagination to conceive what clamours and diſturbances would have been then throughout the whole Church, by a *Newer* pretence to Univerſal *power* and *Authority*

Greg *lib.* 4. *Ep.* 32, 36, 38. *& lib.*6. *Ep.*28.

thority; a thing that is full of the moſt Terrible and Miſchievous conſequences.

But of all men then living, none ſeemed to have been ſet more fiercely againſt the Title of Univerſal Bishop, then Pope *Gregory* himſelf was. Concerning whom I obſerve briefly Three things. 1. That he declaimed againſt the *Biſhop of Conſtantinople*, as a *Robber*, as a *Wolf*, as an *Incroacher* upon the Rights of all the Bishops; as the *Imitator* and *follower* of *Lucifer* in his Pride, and as the *Fore-runner of Antichriſt*. 2. That he wrote ſeveral Letters to *Mauritius* the Emperor, to the Bishops of *Alexandria*, *Antioch*, *Theſſalonica*, and divers more, to ſtrengthen his intereſt againſt the Uſurping Patriarch, that he might take down his greatneſs before it ſwelled too High. 3. That he loaded his ill-gotten Title with the moſt odious and reproachful Characters he could invent, calling it a *Vain*, *Novel*, *Profane*, *Blaſphemous*, *Wicked*, *Fooliſh*, *Proud*, *Preſumptuous Name*, and I know not what beſides. This was the fine *Livery*, wherewith he endeavoured to *diſgrace* his Rival, *John*; not

Lib. 7. Ep. 71. Lib. 4. Ep. 32. & 38. & lib. 6. Ep. 30.

not dreaming, I believe, that in a very ſhort time, it would be due to his own *Succeſſors*, and would much better *become* them.

However we have the Judgment of no leſs then *Three* great Popes againſt the Title of *Univerſal* Biſhop: nor are we concern'd to enquire, whether they had not ſome By-ends of their own, which provoked them to uſe theſe Expreſsions. That they were unwilling any others ſhould be *Partners* with them in their Authority, is very reaſonable for us to believe; though I am apt to think, that *Gregory* ſpake his thoughts *ſincerely*; partly becauſe he declared ſolemnly to the Emperor, that *'twas not any reſpect to his own cauſe which moved him*; and partly becauſe he uſed ſo many *ſevere* expreſsions to render the thing *it ſelf* Invidious and Odious; which a man ſo zealous for the Honour of St. *Peter*'s Chair, as *Gregory* was, would not have done, had he but dream't of *His*, or his *Succeſſors* having that Title: 'Tis not likely that he would wittingly have branded himſelf or his See, with ſo many *Ugly* and *Infamous* Characters. The

The true account of it therefore ſeems to be this. Some *Roman* Biſhops longed for Superiority over the other Churches, and might *Hope* in time to accompliſh their deſires. But in *Gregory*'s days, and ſomewhat before, *Rome* began mightily to ſink, by the great Oppreſsion of the *Lombards*, and by the Tranſlation of the Imperial Seat. *Conſtantinople* flouriſht at a great rate: the Court was there: the Emperor favour'd it: the Patriarch of it had now gotten a very High Title; and the Biſhops of *Rome* might fear, that Univerſal *Authority* would follow by degrees, and that their Cauſe was *going apace*. Therefore they might think it in vain for them to *ſmother and conceal* the truth any longer; & ſo to be *Revenged* upon the growing Patriarch, they ſpeak at laſt their thoughts *freely*. In ſhort, if theſe Three Biſhops of *Rome* where *ſincere* in what they ſaid, their memory is the more valuable for aſſerting the Truth: if they looked upon any Siniſter ends of their own, the *Glory* of Truth is the greater, for being juſtified even by thoſe who were no friends to it.

You will perhaps wonder now, how this

this Title ſhould go *unexpectly* and ſo *ſuddenly* from *Conſtantinople* to *Rome*? For it was obtained of the Uſurper *Phocas* by *Boniface* the 3*d*. who was the next Succeſſor (but *one*) to that *Gregory*, who had *condemned* the Title with ſo much bitterneſs. Why, thus it was in ſhort: *Phocas* had barbarouſly Murther'd his *P*rince, *Mauritius* the Emperour, and his *C*hildren. *Cyriacus* then *B*ishop of *Conſtantinople*, hated and oppos'd him for his execrable Villany. *Boniface* of *Rome* preſently ſtrikes in, makes uſe of this Opportunity, ſues for the Title of Univerſal Bishop, hoping now to invade the *Church*, by the help of a *Tyrant* that had invaded the *State*; and *Phocas* grants his requeſt, partly out of Hatred to his enemy *Cyriacus*; partly, for fear leſt *Boniface* ſhould raiſe up ſome evil againſt him in the Weſt; and partly too, becauſe he ſaw, the Bishops of *Rome*, were ready to crouch and *ſneak* to him, though a bloudy *Uſurper*, as long as they could gain any thing by their baſe Submiſsion; of which he found a plain experiment in *Gregory* himſelf, who wrote a flattering Letter to him, which begins thus, *Gloria in excelſis*, &c.

&c. *Glory to God in the higheſt*; and ſo he goes on, *Let the Heavens rejoyce, and the Earth be glad, and let all the People that have hitherto been much afflicted, be chearful for your kind actions.* This he thought might very well *Merit* ſomething at the hands of *Phocas*; and ſo *Boniface* obtain'd the Title of *Univerſal* Biſhop; and that too juſt about the time when *Mahomet* ſtept into *Chriſtendom*; *then* it was that Oppreſſion got into the *Church*; God puniſhing the *Pride* and *Factions* of Chriſtians with *Two* Scourges at once, which ever ſince have made the Chriſtian World to Smart ſeverely.

Greg. Regiſt. Lib. 11. Ep. 38. ad Phocam.

By this account you may ſee the Riſe and Progreſs of the Popes Supremacy: What an *Innovation* it is, and how ſtrongly it was oppoſed by the Catholick Church in the Primitive times for above 200 years together after it was firſt pretended to: Before I paſs from this Topick, I ſhall lay hold on this opportunity to ſatisfie you touching thoſe Allegations, which the Author of the *Nubes Teſtium* hath collected, to prove (if he could) that the Biſhop of *Rome* has the Primacy over the whole

World, and that by *Divine Right* too, and by Commiſſion granted him by Chriſt himſelf in the *Perſon* of St. *Peter*. Now I obſerve in general, that this Author hath wholly *omitted* that Hiſtorical account which has been now given you, becauſe it evidently clears the point againſt him; but inſtead of that, he has pickt up ſome ends & ſhreds out of ſome of the Ancients, which may ſeem Specious to *Ignorant* people; but ſignifies nothing with a man that is rightly acquainted with the Series of the Controverſie. Whereas he pretends to give us an Hiſtory of the *Donatiſts*, of the *Gnoſticks*, of *Berengarius*, of the *Iconoclaſts*, *&c.* (which I ſhall take notice of hereafter.) he takes no notice at all of thoſe *Fathers* and *Councils* in *Africa*, and the Eaſt, which reſiſted the firſt incroachments that tended to the introduction of an Uſurped Supremacy. He knew, that ſuch an Hiſtory would burn his Fingers, and therefore thought fit, not ſo much as to *touch* it; but throws the whole matter, and that very briefly, upon the *Donatiſts*; as if the *Donatiſts* were the onely men that denyed the Popes Supremacy, and broke with him upon

Pag. 22.

upon that account: whereas indeed the *Donatists* were *They*, who gave the Bishop of *Rome* the first unlucky *occasion* to claim Juridiction out of their due bounds, by their *Appeals* at *Rome*, and by their running from their proper Judges in *Africk*; witness their Appeals in the *P*apacy of *Melchiades*. So that it was not those *Schismaticks*, that were the *first* or the *onely* men that opposed the *P*opes Usurpations, but the Catholick *Fathers*, who were forced to stand up in defence of their own just priviledges.

Now it is not imaginable, that any of the Fathers would (especially during that Controversie) say any thing that might really serve to strengthen the unlawful pretences of the Bishops of *Rome*, against themselves: and therefore you may very rationally conclude, that those passages which are gather'd out of the Fathers in favour of the *P*opes Supream Authority, are forced & wrested to a sence which they cannot naturally bear. *B*ut to examine particulars:

If you please to peruse (for 'tis tedious to Transcribe) all the Authorities this Man cites, you will find that they are concerning four things: 1. *C*oncerning those

high *Characters* which ſome of the Ancients gave of *S. Peter* himſelf. 2. Concerning thoſe honourable *Titles* which they gave to the *Biſhops* and See of *Rome*. 3. Concerning thoſe *Applications* which were ſometimes made to the *Biſhops* of *Rome* upon emergent occaſions. 4. Concerning the *Acts* of the *Biſhops* of *Rome* upon ſuch *Applications*. And upon a full and impartial conſideration of theſe ſeveral things, you will eaſily find, what falſe grounds they go upon, who endeavour ſo eagerly from theſe Obſervations to prove the Univerſal ſupream power of the Pope, eſpecially *by Divine Right*.

1. Theſe Authorities are concerning the high *Characters*, which ſome of the Ancients gave of *S. Peter* himſelf: as that he was the *Prince*, the *Head* of the Apoſtles, and the like. Now what doth this mean, but that *S. Peter* was the moſt *Eminent* Apoſtle, in reſpect of his *age*, in reſpect of his *zeal*, in reſpect of his *couragious Profeſſions* of his Conſtancy and *Love* to his Maſter, in reſpect of the *Precedency* he might have for *Order-ſake*, and in reſpect too of the *Honour* he had in *Founding* Chriſt's Church; for the Firſt Converts were made by his Preaching,

'Twas

'Twas he that gather'd at once those *Three thousand Souls*, which were call'd, *The Church*, Act. 2. 42; and because he was the first Founder of the Church, he was very fitly called a *Rock*; But doth all this import, that he was above all the other Apostles in *Power*? Or that he had Supream *Authority* and *Jurisdiction* over them? S. *Paul* speaks twice of the *very chiefest Apostles:* and what if S. *Peter* was the chiefest of all? Doth it follow that he was the chiefest in *Authority*? No, S. *Paul*'s power was as great as His; and therefore he saith in one place. *I was not a whit behind the very chiefest Apostles*, 2 Cor. 11. 15. and in another place, *in nothing am I behind the very chiefest Apostles*, 2 Cor. 12. 11. So the Ancients allow'd S. *Peter* a *preheminence* of *Honor*, but not a *Supremacy* of *Power*; as 'tis clear from that single passage which our Author cites out of S. *Jerome* (and I wonder he did not better consider it) *As* Plato *was Prince of the Philosophers; so was* Peter, *of the Apostles.* Had *Plato* any Authority or Jurisdiction over the Rest? No; all that is meant is, that *Plato* was the most *Eminent* and *Renowned* Philosopher. S. *Gregory* call'd *Peter* the *chief Member of the Holy and Universal Church:* Pag. 34. Greg. lib. 4. Ep. 38.

and

and (ſaith he) *Paul*, *Andrew* and *John*, *What were They but the Heads of particular Churches?* If the word *Head* always imports *Authority*; then had thoſe three Apoſtles as much Authority over *Peter*, as *Peter* had over *Them*. But the Truth is, the Ancients ever thought, *all the Apoſtles had authority alike*: And ſo St. *Cyprian* (for inſtance) tells us, that *what* Peter *was*, *that were the reſt of the Apoſtles too, endued with an equal Partnerſhip in Honour and Power.* And elſewhere he ſaith plainly, that *Peter*, whom the Lord choſe firſt, and on whom he built his Church, in his diſpute with *Paul* about Circumciſion, *did not inſolently claim, or arrogantly aſſume any thing to himſelf, as if he held the Primacy, or ought to be obeyed rather then thoſe Diſciples who were called after him.* Whence it is clear, that though ſome of the Ancients ſtyled him the *Prince* and *Head* of the Apoſtles, yet they did not aſcribe to him any Superiour *Authority* or *Power*, but onely an *Honorary Precedency*, like that which is given to the Chair-man of a *Commitee*, who is above the reſt in *Eminence*, but in *Power* the ſame with the reſt, that are equally and jointly

Hoc erant utique & ceteri Apoſtoli, quod fuit Petrus, pari conſortio prædini & honoris & poteſtatis. S. Cyprian. *de Unit. Eccleſ. Ep. ad. Quintum.*

jointly in Commiſſion with him. And thus all our Authors *Collections* touching St. *Peter*'s great *Characters*, are anſwer'd in ſhort.

2. Other of his Authorities are concerning thoſe Honourable *Titles*, which ſome of the *Ancients* gave to the *Church* and *Biſhops* of *Rome*; as that There was *the moſt potent Principality* (or, the Imperial Seat of the Emperor) that *the Firſt Chair, and the principal Church was There*, that it was the *Head Church*, that the *Biſhop* of it was a *Great Paſtour*, and the *Head*, to whom *Antiquity* had *Given a Prehemineence of Prieſthood* (or, *the Precedency* before all other *Biſhops*.) *And* what is all this, and Ten times more, to the Popes pretended *Authority* over all Churches, and all *Biſhops*, and that by *Divine Right* too? *Antiquity beſtowed* upon the *Biſhop of Rome* a *Prehemineence*, ſaith our *Author* out of the Emperor *Valentinian*'s Letter: and who doubts it? But it was nothing but a *Civil Reſpect*, and an Honourable, yet voluntary *Deference* to him, becauſe he was *Biſhop* of the *Chief City*, and was near the Emperor, and was capable of doing the Ca- Pag. 45.

Catholick Church (by his Intereſt in the Emperor) more good Offices, then other *Biſhops* could do; therefore they were willing to *Complement* him with great *Titles*, and to give him the upper hand, and the precedency, for *Order* and *Peace*-ſake. *To the Epiſcopal Chair at Old Rome, becauſe it was the Imperial City, the Fathers very fitly gave an Honourable prehéminence*, as thoſe 630 Fathers profeſt at the Council of *Chalcedon*; But this was a Frank-gift, a voluntary *Act*, and *Courteſie* of the Catholick Church; and from theſe Reſpectful compellations and Honorary Grants of *Precedency*, to argue, that the *Biſhop* and *See* of *Rome* had *Authority* over the reſt, is the ſame thing as if you ſhould ſay, that becauſe among our *Magiſtrates* the Mayor of *London* hath the Title of *Lord*, therefore all other Majors and Headboroughs are under his *Command*: Or, becauſe among our Cities, *London* is the Chief and Head-city, therefore all other Cities and Corporations are under its *Juriſdiction*: Or, becauſe among our *Peer's* there is a *Primier* Duke, or a *Firſt* Earl, therefore all other Peers are in *ſubjection* to him: Or, becauſe amongſt

τῷ θρόνῳ τῶν πρεσβυτέρων Ῥώμης, διὰ τὸ βασιλεύουσαν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀπεδώκασι τὰ πρεσβεῖα Concil. Calced. Can. 8.

ou

our *Biſhopricks* that of *Durham* hath ſome ſingular Favours granted to it, therefore the Prelate of that Dioceſs is in his Epiſcopal Power and Authority *Superior* to all the reſt. The Ancients did not begrudge that fair *Preheminence*, which upon the New moduling of the *Roman* Empire they found it neceſſary for them to give to ſome Patriarch or other, and for ſome ſpecial Reaſons thought it beſt and moſt proper for them to give to the Patriarch of *Rome*; but they did not give away their own Authority, or that Power they had at home, in reſpect whereof all Biſhops were his *Equals*: No, ſaith St. *Cyprian*, *The Epiſcopal Authority is one and the ſame, whereof all particular Biſhops are equal and joint-poſſeſſors, like joint-Heirs in Fee.* And St. *Auſtin* (whom our Author cites) ſaith clearly againſt him, that *though the Biſhop of* Rome *had the Preheminence, yet the Epiſcopal power was common to all that were of that Function:* and therefore *Optatus* call'd Pope *Siricius* his *Fellow*; *Socius*, is the word (which our Author hath very ignorantly, or very diſingenuouſly rendred, *Contemporary*, but the plain meaning is) our

Epiſcopatus unus eſt, cujus a Singulis in ſolidum pars tenetur. S. Cyprian *de Unitate Eccleſiæ.*

Pag. 41.

Fellow, or Equal. The Ancients distinguisht between *Priority* in point of *Honour*, and *Supremacy* or *Primacy* in point of *Jurisdiction.* The former they denyed not the Bishop of *Rome*; but when once he went about to take advantage by their free concessions, to incroach upon their due priviledges, they resolutely opposed his *Usurpations*, though at the same time they gave him an *Honourable* deference. This was the ground of that Controversie whereof I have given you a short account; and for your further satisfaction you may consult the vehement Epistles of St. *Cyprian* to the Bishops of *Rome*, and particularly that to *Cornelius*, where he stoutly defends the priviledges of foreign Churches and their Right of judging matters at home, against all Appeals to the *Roman* See; and if anything be needful to be added, it shall be onely what St. *Cyprian* said afterwards at the *Carthaginian* Council; *None of us makes himself a Bishop of Bishops, or by any Tyrannical Threats, compelleth his Colleagues to a necessity of Obedience; in regard that every Bishop hath by vertue of his own Liberty and Authority, a Power of Judgment in himself, and*

Neque enim quisquam nostrum Episcoporum se Episcoporum constituit, aut Tyrannico terrore ad obsequendi necessitatem collegas suos adigit, &c. Cyprian. de baptizand. Hæret. in initio.

and can no more be judged by another Biſhop, than another Biſhop can be judged by him. This he ſpake *deſignedly* againſt the Biſhop of *Rome*; and if you conſider the place, you will find it to be ſuch a pregnant Teſtimony againſt the pretended Supremacy of the Pope of *Rome*, as I believe the Author of the *Nubes Teſtium* will be puzled how to anſwer.

3. Next we are to conſider thoſe his Quotations which relate to thoſe *Applications* which Foreigners were wont to make to the *Roman* Biſhop upon ſpecial *Occaſions*; and examine whether theſe did import and argue that Supremacy, which 'tis pretended he had in the Primitive Ages. 1. Then 'tis true, that other Biſhops were anciently wont to acquaint the Biſhop of *Rome* with the ſtate of Church-affairs in their ſeveral Provinces; eſpecially if any new thing hapned. And this was all that the *Sardican* Fathers meant, when writing to Pope *Julius*, who had excuſed himſelf for his abſence from the Synod, in regrad they had accepted his excuſe, they ſent him an account of what they had done; *becauſe they thought it moſt proper for the*

Si ad Petri Apostoli sedem, de singulis provinciis domini referant Sacerdotes.

Bishops from several Provinces to relate or communicate their proceedings to the Head, that is, to St. *Peter's See* (the sence of which place our *Author* hath perverted by rendring it so, as if they thought it best for them to have *recourse* to the *Bishop of Rome*: an *unjust innuendo*, that he was not so much their *Brother* as their *Judge*.)

Pag. 25.

Now what can any man get by this, that the *Bishops* in those times would not keep one another in *Ignorance*? In order to the *Peace* and Unity of the Catholick Church, it was absolutely necessary for them to hold a *mutual, brotherly, correspondence*: And why should they pass by one that was Bishop of so eminent a City as *Rome* was? Yet this is no argument of any *Authority* he had over them; for he was wont to do the same thing himself; as other *Bishops* communicated the affairs of their provinces to *him*, so he communicated the affairs of his *Province* to *Them* too; and so, this is no more an argument for the *Authority* of the *one*, than 'tis for the Authority of all the *rest*.

2. It is true too, that the Primitive Fathers did many times *consult* the Opinion

on of the Biſhop of *Rome*, in points that were controverted: and good reaſon they had to do ſo; for the Church of *Rome* was then *uncorrupt*; men of great Learning and Note flockt thither, ſome out of *curioſity*, and ſome upon *buſineſs*; becauſe, *Rome* was the chief Seat of the Empire (which is the Genuine ſence of *Iræus*, as he is cited by our Author) And where was any Controverſie ſo likely to be determin'd, as at *Rome*? But what of all this? Doth it follow hence, that they lookt upon the Pope as the ſupream *Judge*? You know, many of the *Reformers* did either go or ſend to *Geneva*, to conſult *Calvin's* Opinion; but did any of them think, they were under his *Juriſdiction*? This is as ſtrong an Argument on the behalf of the *Presbyterians* for the Supremacy of their Pope, as 'tis on be-the behalf of the *Romaniſts* for the ſupremacy of the Pope of *Rome*. And yet we would not take away any of his *due* Honour from him: Let him cleanſe his Church from thoſe Errors and Corruptions we juſtly complain of; Pag. 22.

let

let him keep within his own bounds, without invading the Liberties of other Churches, and the Rights of Princes; let him make *Rome* the Seat of true Piety and Literature: let him be, as he ſhould be, like a right Primitive Patriarch; and then he ſhall ſee whether we will not give him the ſame *deference*, that the Primitive Chriſtians did.

3. It is true alſo, that foreign Biſhops were wont, as occaſion did require, to give the Biſhop of *Rome* an account of their *Faith*. But what then? Did they not give the ſame account to the *whole Church*, and to *other* Biſhops, as well as to the *Roman*? It was a *common Cauſe*; and every Biſhop was deeply concern'd to be ſatisfied, whether ſuch as were of the ſame *Order*, were found in the ſame Catholick Faith. And therefore when they were newly *Ordain'd*, or were at any time *ſuſpected* of Errors, they were oblig'd to ſatisfie all their Fellow-Biſhops, and did often give an account of their Faith, under their hands for the ſatisfaction of the whole Church.

Nay

Nay 'tis notorious that even the Biſhops of *Rome* did the *ſame* thing (and ſome of them were *commanded* to it in open Synods) and the Learned and Moderate Archbiſhop of *Paris*, *Petrus de Marca*, ingenuouſly tells us, *That 'twas uſual in thoſe times for a Patriarch, and for the very Biſhop of* Rome, *when he was newly choſen, to ſend Letters abroad concerning his Ordination; to which was added a Profeſſion of his Faith.* So that 'tis impertinent what our Author alledgeth, of *Dionyſius* of *Alexandria* giving his Name-ſake of *Rome*, a Declaration of his *Faith*; for if this was an argument of his ſubjection to the *Pope*, it is as ſtrong a proof, that the Pope himſelf was in ſubjection to other *Biſhops*.

Pet. de Marca de Concord. Lib. 6. Cap. 5.

Pag. 28.

4. Nor is it to any more purpoſe, what our Author has collected touching the *Popes* hearing of Plantiffs *Cauſes*, though he ſeems to lay a great deal of ſtreſs upon it. For what the *Biſhop* of *Rome* did of this kind, he did either as the Emperors *Delegate*, or as an indifferent *Referee*, or as a Friend-

friendly *Neighbour*, whoſe Mediation and interceſſion in foreign parts (eſpecially when other *Biſhops concurr'd* with him, as commonly they were wont) might and did go a great way towards the Righting of thoſe who were ſuppoſed to have been unjuſtly or hardly dealt with at home. *But* that Applications were made to him upon this ground, that he was the *ſole Head* of the Catholick Church, and ſo might by virtue of his unlimited Judicial power, command Redreſſes to be made in any caſe, upon his own hearing of it, is more than our *Au*thor hath as yet proved, or is able to prove with the help of all his friends. And for the clearing of this, I ſhall, 1. Give our *Au*thor a *General* anſwer; And then, 2. Conſider the *particulars*, touching the *Applications* made to the *Bi*ſhop of *Rome* by *Euſtathius Sebaſtenus*, by *Athanaſius*, *Chryſoſtome*, and others, whoſe caſes he is pleaſed to inſtance in.

1. Then in general, it is certain that every mans Cauſe was in thoſe times to

to be heard and determin'd in his own *Province*, without any Liberty given him to appeal to any *foreign* Biſhop whatſoever, as to a ſuperiour *Judge*. This is proved already by the foregoing Hiſtorical account: but for your further ſatisfaction I ſhall referr you to the Learned Writer *Petrus de Marca* himſelf, whoſe obſervations had our Author read and conſidered, he would hardly have collected any thing of this nature, unleſs he had deſigned to abuſe and impoſe upon his Readers *Ignorance*. For that Learned Writer doth of ſet purpoſe prove theſe Seven things, which utterly over-throw what the Author of the *Nubes Teſtium* drives at. 1. That all Cauſes Eccleſiaſtical *were anciently* determined by Definitive and Decretory ſentences in Provincial *Synods*, as the ſupream Authority. 2. That when an *Eccleſiaſtical* perſon thought himſelf wronged by a Povincial Synod, though he had no power of *Appealing* from it, yet he might uſe his endeavours to get the actions of the Synod *review'd*. For that great man

De Concord. Lib. 7. Cap. 1. 2, &c.

doth excellently distinguish between an *Appeal*, and a *Review*. An *Appeal* (saith he) is, *when a Cause is entirely removed to the Cognisance of a Superior Judge; but a Review is, when the Judgment of a Cause is left to the same Court to be re-heard and re-considered, some other Judges being joined with those, who before past the Definitive Sentence, for the reversing of it, in case upon a review, there appeared new and sufficient reasons for it.* 3. That in order to such a *review*, Applications were wont to be made to the Emperor *himself*, until the time of the *Saraican* Synod, which was about Twenty years after that at *Nice*. 4. That though the *Sardican* Synod allowed Applications to be made to the *Bishop* of *Rome* (out of respect, as I suppose, to the Emperors *quiet*, and to save him a great deal of *trouble* and *vexation*) yet they gave him no power to *decide* or *hear* the Cause himself, but onely that power of ordering a *review*, which the Emperors had. 5. That the Synod which *granted* the *Pope* this power, consisted but of Eighty *Western Bishops*. 6. That

even

even this *little* power thus freely *given* by thoſe *few* men, was not grounded upon any *right* the *Biſhop of Rome* had to it, either from *Scripture*, or *Canon*, or ſo much as *Cuſtome*, *but a thing* of *Courteſie* onely; and therefore it was put to the *Vote* in that *Synod* by *Hoſius* and *Gaudentius*, *If it pleaſe you*, *if it ſeem good unto you*, *let us grant unto the Biſhop of* Rome, *out of reſpect to St. Peter's Memory*, &c. 7. That theſe Canons of the *Sardican* Synod were not receiv'd in the *Oriental* Churches, which ſtill ſtood ſtifly to it, that neither the *Biſhop of Rome*, nor any other *Biſhops* of the Weſt had any thing to do with the proceedings in the Eaſt, ſo as to overrule thoſe Determinations which were made in Provincial *Synods*. Theſe things are ſo ſtrongly and evidently proved by *Petrus de Marca* himſelf, that every man of ſenſe muſt reſt ſatisfied in the ingenuous account he has given touching this point. And therefore, though our Author pretends by his Collections to prove, that in thoſe ancient Times the *Biſhop of Rome* had an unlimited

Can. 3. & 4 Synod. Sardic.

power over *Synods*, ſo that he could *reſcind* their actions *Authoritatively*, and as a ſupream *Judge*, yet what he ſaith, is nothing but *Banter*.

2. As for thoſe particular *caſes*, which he hath inſtanced in, if you conſider them rightly, you may eaſily diſcover the fallacy. For what if *Euſtathius Sebaſtenus* applyed himſelf to *Pope Liberius*? Doth this argue that he lookt upon him as the ſupream *Judge*? No ſurely; for it is notorious, and *Spondanus* himſelf doth acknowledge it, that he applyed himſelf alſo to ſeveral other *Bi*ſhops in *Italy*, *France*, *Africk*, *Sicily*, and *Illyricum*, and that with Letters from all theſe he addreſt himſelf to the *Sy*nod at *Tyana*, for his reſtitution to his *Bi*ſhoprick: So that according to this rate, a great many other Biſhops were ſupream *Heads* of the Church, as well as the Biſhop of *Rome*.

Ad Annum 365. 3.

As to the caſe of *Athanaſius*, what if he applyed himſelf to Pope *Julius*, when he had been unjuſtly caſt out of his Biſhoprick by his enemies at the *Tyrian* Synod? Our Author doth acknowledge

out

out of *Sozomen*, that *Julius* ſent for *Athanaſius* to *Rome*, *becauſe 'twas not ſafe for him to continue in* Egypt: and cannot you invite any diſtreſſed man to your Houſe for protection, but preſently you muſt be his *Judge*? Again; what if *Julius* did afterwards cite *him* and his *Adverſaries* to appear at *Rome*? This is no argument that he was by his Place and Office ſupream over all; but that he was onely an indifferent *Referee* in that particular Cauſe. For *Petrus de Marca* himſelf doth tell us, that the Oriental Biſhops, who had depoſed *Athanaſius*, *aid by joint Conſent refer the reviewing of the whole matter* to the Biſhop of *Rome*; and yet not to him onely, but to a Synod of Weſtern *Biſhops* together *with* him; and that Pope *Julius* called a Synod at the requeſt of thoſe who were *Legates* from the Oriental *Biſhops*: So that all this was nothing but an *Arbitration*; nor was the Pope *ſole* Arbitrator neither, but a great many other *Biſhops* too were deſired to be *Umpires* with him, becauſe it was unreaſonable that ſo great a man as *Athanaſius*, *Biſhop*

ſhop of ſo eminent a See as *Alexandria* was, ſhould be deprived of his rights by a Factious party after a clandeſtine manner. For the removing of this Scandal, the whole buſineſs was by *Mutual Agreement* left to the conſideration of a Synod at *Rome*; which argues not at all, that the *Pope* or *They* had an inherent Authority to Judge in that caſe; no more than it argues, that every ſelect number of *Referees* and Arbitrators in *London*, have the decretive power of my Lord Chancellor in *Weſtminſter-hall*.

I ſhall onely add, that our Author hath *perverted* the ſenſe of Pope *Julius*, in tranſlating his Epiſtle: For whereas he renders it thus, *Are you ignorant, that according to the receiv'd Cuſtome, you ought firſt to have writ to us, that hence what was juſt might have been determin'd*; it ought to be tranſlated according to the importance of the words in the *Greek* Copy, thus; *Are you ignorant that this is the Cuſtome, firſt to write to us, that ſo afterwards things which are juſt may be determin'd.* Whence it appears, that all the right which

Ἢ ἀγνοεῖτε ὅτι τοῦτο ἔθος ἐστὶ, πρῶτον γράψαι ἡμῖν, ὡς ἔνθεν ὀρθῶς κριθῆναι τὰ δίκαια.

which the *Bishop* of *Rome* claimed to the Complement of an *Epistle*, was grounded upon meer *Custome*; and that the consideration of *Athanasius* his case did belong not to him onely, but to *other* Bishops also, that Right might be done him (not *hence*, or from *Rome*, but) *afterwards*, by the *concurrence* and *common* Suffrage of all. And therefore *Petrus de Marca* reprehends Cardinal *Perron*, for abusing Pope *Julius*, and for *perverting* and *wresting* his sense, after the same fallacious manner, as our Author has done: And for his reprehension I refer him to that excellent Writer. *De concord. Lib. 7. c. 4. § 8.*

I shall not need to detain you with a long answer to what he saith concerning *Paul* Bishop of *Constantinople*, *Marcellus* of *Ancyra*, and the rest, who were ejected as *Athanasius* was. For their case was the *same* with his; and several Bishops (and the Bishop of *Rome* among others) were pitcht upon by the *Consent* of all *Parties* to re-handle it; and *impowered* (as *Petrus de Marca* doth confess) to send for them to *Rome*, for the re-examination thereof: and all this doth Pag. 30. *Ibid.* § 2.

doth amount to no more, than a friendly and neighbourly *Reference*. I ſhall onely note, that the Eaſtern Biſhops were ſo far from owning any Authority in the Pope to *decide* the Controverſie himſelf, that becauſe he preſumed ſo much as to receive *Athanaſius*, and the reſt into his Communion, before the Cauſe had been determin'd in a Synod of Weſtern and Eaſtern Biſhops too, they fell out with him horribly, and grew outragious, as you may ſee in their Synodical Epiſtle, in *Binius*.

Much like to this was the Caſe of St. *Chryſoſtome*, which our Author doth inſtance in too, as if St. *Chryſoſtome*, being unjuſtly depos'd by *Theophilus* of *Alexandria*, had *Appealed* to the Biſhop of *Rome*, as the ſupream *Judge*. But the vanity of all this is ſufficiently proved by the ingenuous *Petrus de Marca*, who beſtowes a whole Chapter upon this caſe onely; where he ſhews, that St. *Chryſoſtome* appeal'd, not to the *Pope*, but to a general *Council*; that he wrote indeed to the Pope, but not to him *onely*, but alſo to the Biſhops of *Milan* and *Aquilea*; that

De concord. Lib. 7. Cap. 9.

that the end of his writing was, that the *Italian* Biſhops would *conſent* to the calling of a *Council*, and would help to perſwade the Emperors to call one, and that nothing can be drawn from St. *Chryſoſtome*'s caſe to prove the Popes Supremacy. And the Truth is, St. *Chryſoſtome diſown'd* the Juriſdiction of a foreign Biſhop, as you may eaſily ſee by his Epiſtle to Pope *Innocent*. Therefore our Author *falſifies* the ſenſe of St. *Chryſoſtome*; for towards the end of that Epiſtle he ſpeaks, not to *Innocent* onely, but to *other* Biſhops of *Italy too, calling them his moſt honoured and Religious Lords:* and that which he deſires of them all, is, that they would write to *Theophilus* and the reſt, to *convince* them, and let them know *that ſuch irregular proceedings as had been carried on by a Party againſt* Chryſoſtom, *when he was* abſent, *and did not decline a fair Tryal, ought to be lookt upon* as *null* and *void*, as *indeed they were in their own nature; and that ſuch men ought to ſuffer according to*

Chryſ. *Epiſt. ad Innocent. Tom* 7. *pag.* 154. *Ed. Savil.*

Κύριοι μου τιμιώτατοι καὶ ἀγαπητοὶ ἀδελφοὶ καὶ συλλειτουργοὶ ἡμῶν, καὶ ἐν μιᾷ μίτρᾳ, καὶ συναρχιερατεύοντες ἡμῖν μακάριοι ἔχειν ἰσχὺν ὥστε καὶ ὑμᾶς ἔχειν τὴν ἰσχὺν φύσει τὰ δὲ τοιαῦτα συγχωρήσαντας, ἐλεγχομένους τῇ ἀντιτιμίᾳ ὑποβάλλεσθαι τῇ ἐκκλησιαστικῇ νόμῳ, &c.

the Eccleſiaſtical Laws. To which he adds a further requeſt, that *Innocent* and the reſt of his brother-*Biſhops would own him for a Brother; that he might receive communicatory Letters from them, and have their love, and the love of all others, as formerly he had.* And what is all this to the ſupream and ſole *Juriſdiction* of the Pope over all other *Biſhops*? *Suppoſe* ſome eminent Divine of a *Proteſtant* Church abroad in *Denmark*, or elſewhere, ſhould now be in St. *Chryſoſtome's* hard caſe, and ſhould ſend to my Lord of *Canterbury*, and the reſt of the *Engliſh Biſhops*, to declare their *minds* againſt the *uncanonical Actions* of his enemies, and to tell them that ſuch proceedings were not *binding*, and that they would be pleaſed, till his cauſe was duely tryed, to let him continue in their good *eſteem*, and to look upon him as a *Brother*, and vouchſafe him their *love* and *communion*; would this argue, that our *Arch-biſhop* and his *Suffragons*, are the ſupream *Heads* of the *Catholick Church*?

4. *By* all this you may ſee, that thoſe *Appliations* which were upon occaſion made to the *Biſhop* of *Rome* by foreign Bi-

Bishops, are no good argument to prove that his unlimitted power over all Churches, which is now contended for. Let us now consider the last point, whether any such thing can be concluded from those *Acts*, which did sometimes *follow* after such Applications. For the Author of *Nubes Testium* doth *Appropriate* divers acts to the Bishop of *Rome*, for which his Collections cannot bear him out. As, 1. The sole power of *deposing* other Prelates, that which was anciently the proper business of *Synods*, as *Petrus de Marca* abundantly shews, and which he confesses was not obtained by the Pope till *about Eight hundred years ago*. As for *Nestorius* (whom this Author doth instance in) he was Deposed by the *Ephesine* Council; nor was the Pope concern'd in it more than any other Bishop. Because he was such a notorious and obstinate Heretick, all the Bishops of the Catholick Church were engaged in a *common cause* against him. St. *Cyril* of *Alexandria* would have Excommunicated him *before*, as he signified in his Epistle to Pope *Cælestine*, who in his Answer to

De Concord. l. 7. Cap. 1 § 7.

Cyril concurr'd with him, and *consented* to it, as any other Bishop might have done. He did not *delegate* any power which St. *Cyril* had not of himself, so making him his *Substitute* (as this Author is please to Romance) but onely went hand in hand with him, *joining* the *Authority of the* Roman *See with his*. And whên the *Ephesine* Council deposed *Nestorius*, it was the Authority of the *Church-Canons* they went upon; and tho' they took notice of Pope *Cælestine's Letter* to them, it was only in *commendation* of him, that they might *extol him for his Readiness in that matter*, as they said in their Synodical Epistle to the Emperors *Theodosius* and *Valentinian*. Nay, tho' *Cælestine* had censur'd *Nestorius* before that Council met, yet he did it in a *Synod* at *Rome*, with the *consent* and *joint-concurrence* of a great many Bishops more; so that in all that affair the Pope used no more Authority, than other Bishops did.

συναρδύσης σοι τοίνυν τῆς ἀυθεντίας τῆς ἡμετέρας θρόνου. *Ep. Cælestine ad Cyril.*

2. Besides this, our Author appropriates to the Pope the power of *restoring* Bishops that had been outed of their Bishopricks; and so he pretends that he restored

Eu-

Euſtathius, *Athanaſius* and the reſt. But as for *Euſtathius*, he was reſtored by the Synod at *Tyana*; and that at the inſtance, not of the Pope onely, but a great many other *Bishops* in *Italy*, *France*, *Africk*, *Sicily*, and *Illyricum*; nay, at the inſtance of the *Emperor* himſelf; for he went to that Synod with Letters from all theſe, as 'tis acknowledged. 'Tis true, the Weſtern *Bishops* *concurr'd*, and gave *occaſion* to the reſt to do ſo too, for which St. *Baſil* blames them. But if the Pope had the *ſole* power in his hand, why did *Euſtathius* go to any other? What need had he to give himſelf ſo much *trouble*, having once made a friend of the Pope? And as for *Athanaſius*, and the other *Eaſtern Bishops*, who our Author ſaith were reſtored to their *Sees*, by Pope *Julius*, it is evident by the whole ſtory, and honeſtly confeſt by *Petrus de Marca*, that their Reſtitution was *decreed* by the *Sardican* Council, and was actually procured and effected by the *Emperors* *command*. 'Tis true, Pope *Julius* *receiv'd* thoſe *Bishops* into his *Communion*, becauſe he believ'd they were unjuſtly depos'd by the

Pag. 30, 31.

De Concord. Lib. 7. C. 3. 7.

the *Arian* Faction. 'Tis true too, that he *wrote* into the *East* for the reſtitution of thoſe *Biſhops*: but 'tis as true, that he pretended not to any *power* of doing this *himſelf*, but that thoſe great men ought not to be ejected without the knowledge and conſent of *himſelf* and *other* Biſhops of the *Eaſt* and *Weſt*. This *Petrus de Marca* proves undeniably, and quarrels with *Baronius*, *Bellarmine* and *Perron*, for *wreſting* the ſenſe of *Julius* his Epiſtle *to their own Opinion* (juſt as our Author hath done) And as touching *Sozomen*'s words, which our Author quotes, that Learned Writer ſhews in the ſame place how they are *abuſed*; and that they are to be underſtood, not as if the reſtitution of thoſe Biſhops was effected *directly*, or by vertue of *Julius* his ſupream *Juriſdiction*, but by *Conſequence* onely; that is, *Julius* his Example and Interceſſion had ſuch an Influence upon other Biſhops and the Emperors, that it become the *means* and *occaſion* of the Reſtitution of *Athanaſius* and his injured Brethren. And now what is all this to prove, the *ſole* ſupream *Authority* of the Biſhop of

Ibid. Cap. 4.

of *Rome*? *Eſpecially ſince Athanaſius* himſelf acknowledg'd, that he was reſtored by the ſuffrage *of no leſs than Three hundred forty and four Biſhops.*

Sir, if you think I have been too prolix upon this Theme, I muſt intreat you to conſider that it is one of the moſt Principal of thoſe points which are in Controverſie between Us, and the preſent *Roman* Church, and a point of great conſequence. I hope that by what has been Written, you will be able rightly to underſtand thoſe paſſages which the *Author* of the *Nubes Teſtium* hath collected upon this Head; and before I paſs on to the the next point, I ſhall take notice but of Four paſſages more.

1. He ſaith, the *General Council of* Chalcedon *own'd the ſupream Authority of the* Pag. 44. *Pope; inaſmuch as the chief accuſation againſt* Dioſcorus *was, that contrary to the Tradition and Practice of the Church, he had preſumed to call a Council, without the conſent of the Biſhop of* Rome; *as appears from the words of* Lucentius, *Legate from the See Apoſtolick*, Act. 1. But this he *falſifies* wretchedly. For the Crimes alalledged

ledged againſt *Dioſcorus*, (*Biſhop of Alexandria*) were, that he was a *Favourer* of the Heretick *Eutyches*, and was guilty of *Outrages* and *bloodſhed*. This made the great Outcry in the Council, that he ſhould be *turned out* of it. Indeed *Lucentius* (the *Popes Legate*) pleaded, that *Dioſcorus* had called a Synod without the *Popes* Authority. But this allegation was not *admitted*, nor taken notice of by the Council; they required *Lucentius* to ſhew, *wherein* Dioſcorus *had offended?* And when *Lucentius perſiſted* in his allegation, the Fathers *reprehended him for accuſing him*; and ſo *Dioſcorus* was commanded *to keep his place*; which he did till he was caſt out for *other* reaſons. If you conſult the firſt action of the *Chalcedon*-Council, you will find what I ſay to be True; and by that you may judge, whether they lookt upon *Lucentius* his allegation to have been any *Crime* in *Dioſcorus*, as this *Author* would make you believe.

2. He tells us, that the *Monks of* Syria, *called* Hormiſda *the Pope*, *the Head of all*. And can we believe, that thoſe men, who were then perſecuted by the *Eutychians* neg-

neglected by the Emperor, would apply themſelves to *Hormiſda* without complementing him with an Honourable *Title*? Yet that Title importsno more,but that he was one of the principal Bishops of the Catholick Church; and ſuch Titles were uſually given to any very Eminent *Biſhope* ſpecially if he was a Patriarch. For ſo St. *Baſil* himſelf ſaid of *Athanaſius* the Patriarch of *Alexandria*, *that he had the care of all the Churches; and that he thought it moſt convenient for them to fly to him, as the Head of them all, and to make uſe of him as their Counſellor, as their Captain and Prince in the government of their affairs.* What a noiſe ſhould we have about our ears, had St. *Baſil* ſaid ſo much of the Patriarch of *Rome*? And yet St. *Baſil* did not mean, that *Athanaſius*, was the *ſupream Univerſal Paſtor.* Baſil. Ep. 52.

3. He ſaith, that *the firſt Council at* Conſtantinople *deſir'd their Decrees to be confirm'd by Pope* Damaſus; *eſpecially as to the depoſing of* Timotheus, *an* Apollinariſt. But this doth not appear: for all that the Council required of him was, that he, being abſent from the Council, would

concur with them in the condemnation of the Heretick. Now this was no argument of *Damasus* his *Supremacy*: For *all* Bishops were *bound* to do the *same* thing: *all* of them were ingaged against an Heretick, as in a *common Cause*, and as against a *common Enemy*. Thus *Novatian* was excommunicated by several Synods in *Rome*, *Italy*, and *Africa*; nay, by all the Bishops over the World, as *Petrus de Marca* doth confess out of St. *Cyprian*. And the reason given is this, because *all the Bishops were but one body; an Order of men that were United together; so that if an Heretical Bishop arose in any Province, all the Bishops were presently to lend their help and assistance against him.* And besides, it is notorious, that by the Canons of the Catholick Church, *no Bishop was to receive any man into his Communion that had been justly Excommunicated by another.* So that when the Council of *Constantinople requir'd Damasus* (for that is the word) to *concur* with them against *Timotheus*, they onely *requir'd* him to observe the *Laws* and *Practice* of the whole Catholick Church. It was no token of his *Jurisdiction*

De Concord. Lib. 7. C. 2.

diction over them, but of his fraternal *Communion* and *Unity* with them.

§. 4. Laſt of all, our Author produces the definition of the *Florentine* Council, that *the Holy Apoſtolick See, and Biſhop of* Rome *has the Primacy over the whole World*, &c. But ſurely a man that entitles his book, *A Collection of the Primitive Fathers*, ſhould have left out this Council, which was not Three hundred years ago, far from a Council of *Primitive* men. And as for thoſe *Fathers* (if they muſt be called ſo) every one knows, that there were not Thirty *Greek* Biſhops among them; nor were the *Latines* any other, than ſuch as were packt and ſhuffled together, to play the Popes Game for him. Nor was the Popes Primacy *debated* at all among the *Legates*: No, the great buſineſs was about the manner of the *Proceſſion* of the Holy Ghoſt: And when ſome of the *Greeks* were perſwaded at laſt to ſubſcribe to *that* Article, the poor *Greek* Emperor being wearied out by *delayes*, ſubſcribed the Doctrines of *Purgatory*, *of the Popes Primacy*, &c. *himſelf*, not ſo much as *imparting* the matter to the *Greek Legates*.

This

This was the fine Council of *Fathers*, whose definition our Author reckons among the rest; though perhaps with a design to make up that by *Tale*, which was wanting in *Weight*. I say no more of that Council, because you may see enough to invalidate the Authority of it, by that account which our Learned Dr. *Stillingfleet* has given, out of *Sguropulus*, in his defence of the *Greek* Church. But having said thus much concerning this Controsie, I shall the next time endeavour to satisfie you in that point concerning *Images and Image-worship*, about which the next great *Controversie* was in the Ancient Church.

FINIS.